else it's the passion of love. A little less understanding of all the other things (which I am not doing), a little less attraction toward them, makes action easier; and even the most voluntary act is merely a concealed surrender to an inclination. Etc.

Oh, if only my thought could simplify itself! . . . I sit here, sometimes all morning, *unable to* do anything, tormented by the desire to do everything. The yearning to educate myself is the greatest temptation for me. I have twenty books before me, every one of them begun. You will laugh when I tell you that I cannot read a single one of them simply because I want so much to read them all. I read three lines and think of everything else . . . (in an hour I shall have to go and see Paul and Pierre; good Lord, I almost forgot fitienne, and he might have been hurt; on the way I ought to buy some cuffs; and Laure is expecting me to take her some flowers . . .). Oh, my time! my time will be frittered away like this until death. If only I could live on some foreign shore where, the moment I stepped outdoors, I could delight in the sun, the wind and the infinite horizon of the sea! . . . Perhaps I ought to go out. My head is tired; a short walk will cure me. . . . But I had promised myself to spend an hour at the piano. . . .

Ah, a knock on the door! Someone is coming to see me. Good Lord! . . . (Saved; this is at least an hour lost!) Happy, I exclaimed, are those whose eveiy hour is filled in advance and who are obliged to go *somewhere.* Oh for a pair of blinders!

Let us beware, Nathanael,[10] of all the instruments of happiness. And above all let us not choose them. To begin with, you cannot choose, but it is dangerous even to think you are choosing, since in order to choose you must judge, and judging always presupposes . . . ; besides, etc., etc.

Means of enticement and instigation to work.

1. Intellectual means:

(1) The idea of imminent death.

(2) Emulation; precise consciousness of one's period and of the pro-
duction of others.

(3) Artificial sense of one's age; emulation through comparison with
the biographies of great men.

(4) Contemplation of the hard work of the poor; only intense work
can excuse my wealth in my own eyes. Wealth considered solely as a
permission to work freely.

(5) Comparison of today's work with yesterdays. Then take as a
standard the day on which you worked the most and convince yourself

[10] The character whom Gide addresses in his *NowrUwes terrestres (The Fruits of the Earth)*, which appeared m 1897,